


M 1394
Wednesday April 24, 1968
Group II


Must Remain in
Transcription Room

If they we can start now. About next week there will be a meeting on Wednesday evening. I hope that that's not too much difficulty for some of you to come on Wednesday instead of Monday. Next week Wednesday I'll be away but there will ~~be~~ be a meeting and there will be a moderator. You can ask questions because then you don't have to be exposed to lectures which I sometimes give, and you know well enough why I give them. It is simply in order to place work in a certain perspective regarding life and conditions in life, and you draw your own conclusions where you think that work as you understand it might apply and to what extent you think that it can help. At the same time it is still a large group and I'm sure that you might leave every once in a while with questions that you have and answers. For that reason the small groups that you have had will continue. As some of you know and some perhaps assumed that since I came back that those little groups would stop. They have to continue for very definite reasons. Not only for the people who conduct them, although it's quite useful to them without any doubt, but is very necessary for you to have a chance in a small group maybe to take part in a discussion and to ask questions that appeal to you and which may not so easily be asked when you have a larger group. So whoever it was that you followed at the time when I was away, you can again join that kind of a group if it is convenient for your time since we now have a meeting on Wednesday, some groups are held on Wednesdays, that may make a little change for you. Also you can look at it from the standpoint that I attend one small group, why should I attend the ~~the~~ large group and I think you're quite right. It might be quite possible that the ^{small} small group is sufficient for you at the present state of the game. If, on the other hand, you want to continue to come to this group of course you are welcome. Although I laid down the rules as far as Group II is concerned and I would like to adhere to that as strictly as possible. So there you are. You can do as you now wish for your own for yourself to see to what extent you can extract something out of the different meals that are cooked up for you, and I hope that you will have a good appetite. There's one more thing that I would like to mention and I ~~would like to~~ ^{don't} mention it often because I don't want to. This is

[illegible]

own life of how you make your money and how you spend it and how perhaps you should save it and how much then you will be able to afford to give to this common aim. We supported Gurdjieff -- several of you of course for that is just a little name. And I cannot blame you because you didn't live at that period and even the information that may be available of that period when Gurdjieff was writing and of course he couldn't do anything else or wish to write for the sake of his hereafter for the sake of us, for the sake of those people who now profit by finding in "All and Everything" and the stories of the remarkable men certain information which is useful in your life at the present time and that during this period when Gurdjieff had to devote his time to these kind of activities who was going to support him and it was a question for us, What can we do for him, because we believed in that what he was saying. And that it ended up, "Send him money!!" So that he can continue to work. You see I apply that because in order to continue for all of us to work you have to help and I cannot make it stronger than that because if you don't understand that yet you will never work on yourself.

The attitude you have towards money determines your wish to work. You never think of it that way, but this is the proof, and the test, for yourself. If you believe that you are sincere about real working on yourself for the purpose of developing ultimately a soul, or to be able to be free from this life on earth and to be able to understand that what takes place on higher levels; and perhaps a recognition of that what perhaps by experience could become an infinite moment of existence; that for that reason, if you are serious and honest, it will have to show in the way you can part with certain things -- that every once in a while you want to spend in a very nonsensical direction and for the satisfaction of your own little body sometimes. And so I put it on that kind of a basis. It's not that I threaten you in any way, because who knows what kind of a miracle may take place in your life and even if I say that I think that is related to each other; you may not believe me and you don't have to believe me, because miracles can happen to you; and maybe you are luke-warm about payment of a certain kind. And then still, who knows but that maybe tomorrow you meet God on the street and he tells you what to do; and then almost, I would say, you are saved. But such miracles do not take place that easily and in a general way, you may as well not count on them, because you're a human being, and you are subject to all the different influences of life and you have to digest whatever it is that is presented and you have to meet it in such a way that you actually can take out of it whatever is the meaning of such an experience for yourself. And then you have to compare: What is my attitude towards my wish to come to a meeting and to be filled a little bit more with that which is important for your inner life? And then the next day you will spend two or three dollars and go to the movies. But it is your affair. It's not mine. I do not wish to check up on you. I keep track, of course, I have to because I know that payments have to be made. I know that the barn still requires money. I know that materials even for working

there also have to be bought and that it is not just a matter of voluntary labor, but it is sometimes tools, or paint, or bricks, or whatever is necessary; and that all of that comes out of a general fund, even if we say there is a little bit of a fund for rent of this place and there is a little bit of a fund for that what we consider postage and maintenance of an office and tapes to be sent. And a little bit of a fund that is in a general way for such people who can at certain times afford a little extra because maybe they have a windfall, and then maybe there is a fund which gradually I hope becomes a little larger, out of which expenditures are paid for; that what is still due or that which is still mortgage on the barn; and it is not necessary for you to know the details of all of that, and it is not necessary for me to make a corporation with a regular annual report, because I'm not interested in that and I never will. Because either as far as work is concerned and that what I try to tell you in very clear or simple form, you have to trust me and in exactly the same way that kind of trust has to be there also when I say we do need money to maintain this kind of work; because without trust you cannot be here. Without trust you will not take; and without trust you will not believe that what I say regarding work is applicable to your own life. You will not trust me when you do not believe that that what I am telling you is based on my own experience. If I just repeated a little bit of what is written in a book you wouldn't need me at all because you would get it out of the book. But it is quite a different thing to read in a book or to hear someone else speak about work and particularly when that kind of work is based on his own application. I say that that kind of relationship should exist because if it doesn't its not worthwhile for you to spend your time. Spend it in any other way if you wish, for yourself, whatever it may be. Again, I'm not a judge about that. But in exactly the same way you're not a judge about my way of giving or my behavior or my expenditure for that what I believe is necessary for the maintenance of this work. You can wait and then after I die you can criticize me all you wish because even at that I won't hear you any more.

So now the question of work and the question of what is there in you: what is there of a kind of a problem that perhaps you would like to know about. Maybe, I hope, not too theoretical. Not something, as I said before, that you can find in a book when you study, but something that has to do with your inner life; your attitude, your phases of existence in life, the way you meet conditions, the way you have a wish to work and then, maybe you can't; and to find out the reason why and to see if maybe, there's a solution to it if your attitude is one of sincerity. ~~§~~ So what questions?

Q I'd like to make a report on a task I had this past week. Coffee drinking. You remember I had to observe myself in drinking coffee . . .

Mr N: You have to speak a little louder because you're way at the end there. Stand up maybe.

Q Obsevation of myself while drinking coffee. Well, the first couple of times it was -- I was actually involved in it although I can remember making automatic motions (inaudible) automatically

putting the cup back down, picking it up, sipping; then, after a few times it got to the point where it was almost looking in the mirror or something. I was apart from it -- very difficult to explain -- (inaudible) I was so actively involved in the physical act of lifting the cup, almost looking at myself.

Mr. N: Well it is all right. Explanation is all right. Because it is actually as if -- you say you use a mirror -- as if something is really looking at you and it is definitely at times when you have that kind of an experience that something acts as if it is outside of you and that there are two things, and that of course when you think about it afterwards that you have to come to the realization that it was both you. It's quite right. But the question is, is it unusual for you, is this the first time for this kind of experience?

Q Well in the task I had before that I had a similar feeling but not quite the same way (inaudible).

Mr N: If you now remember that experience, can you apply it now?

Q: Can I apply it now? I can remember it...

Mr N: No, apply.

Q: Yes, if I really concentrate.

Mr. N: Well, whatever it is that you wish to do, can you now be aware. You see, awareness should become a chain. If each awareness, as a little period in which one experiences something as a link, one would like to have the link connected with another link so that if it could become a chain it would be of value and it would become a thread for your life to which you then could refer whenever it was necessary. It is a long time before that will happen, of course, but whenever I have an experience which is worthwhile and I remember it immediately the association -- I should say, I had it then, I wish it now. And then you wake up. Or rather you make an attempt to see whatever the taste was at the time you had this awareness in order to bring back that taste. If you remember the taste you can re-taste it, and because of that you can go again through the same difficulties that you had before of making an attempt to work on yourself. Or rather to try to ~~xxxxxxx~~ become conscious or in a very simple way, to become aware of yourself as you now either are talking, or standing, or moving, or making a gesture. So that it is not lost as far as the first experience is concerned, and that it doesn't stand by itself and that you extract from it whatever you can in the future, so that that what you experience at a certain time, you might say you exhaust for all the possibilities which as memory it could give you. You understand what I mean. That way one makes much more out of a single experience and particularly when the experience is worthwhile enough that you can remember it vividly; that then because of that you say it is something that I now know and it was right. Now again I wish to have it if I can, and again you make this effort because there is a new motivation.

Q (inaudible)

Mr. N: Well, I won't say to you that it will be possible to make this kind of a change. I only say there is a possibility that it can happen and that the aim should be that the more links made, the more I can forge them together, the better it will be for the chain. I think the constancy of the result of remaining aware as we know by experience is at the present time very momentary, more like flashes or little dots, and there is very little of a "little I" that is even connected at several points: but that the aim should be I wish to remain awake. I wish to have an existence of myself as a result of that which I call the "little I" growing up and then naturally affecting me because of this kind of objective influence on myself and that gradually out of that I should have two parallel lines, one belonging to my inner life which could become more and more objective and that what is the result of ordinary manifestations in the outer world. So when I talk about the chain of course I talk about something that is at the present time quite impossible. But I don't want to believe in that impossibility. I want to have for myself that kind of an aim that I think that if I continue that ultimately some kind of a goal will be reached. Alright?

Q Is there any further task?

Mr. N: Yes, you drink coffee and continue. You change when you drink, without drinking you put the cup down -- you go in reverse -- you take your hand off of the handle of the cup. You sit quiet and then you say this time I wish the drink. This time, you see, I wish my body to drink. This time I wish "I" to be observant of that what takes place. And then you drink. If at another time you have to slow down the particular process, you can. Don't drink mechanically. But drink intentionally. When you wish to drink, you allow your body to have coffee. Alright? So try that again.

Q For the last several weeks, upon looking back upon it, several days stand out more clearly than other days and almost every time when a day stands a little further apart from the rest of the week, the rest of the days, it was because upon awakening in the morning I was filled with a sense of a need to work. It was almost when I open my eyes the thought of work and what I must do and the necessity of work was -- I don't know how to describe it but it was staring me in the face. And upon looking at that I try to remember back to the night before and maybe try to understand somehow, how that state occurred upon awakening, but I was unable to do that. I wondered if maybe you could give me an indication of how that occurred and maybe a task () could help it.

Mr N: There are three things you must keep in mind. In the first place the desire for work should not be at the expense of your other activities. There is the possibility of causing at the beginning of

the day as if one wishes to go through a period of prayer hoping that the level of the day will be higher than yesterday -- so that it won't go down too soon and that particular period, let's say fifteen minutes in which you want to be quiet, it is like going to church. It does not belong to your daily life. That is very good - like a preparation - after that is over you continue in your ordinary daily existence and you wish then at certain times that the thought or the feeling of work will come to you. When it does, do not stop to think about it. All you wish to do then is to be awake or to be aware of whatever you are doing. Try at that time not to change your activity at all - don't even change the expression on your face -- don't ~~consider~~ consider it serious. It is of course serious. But I don't want your particular personality to become serious because little "I" has to remain in existence. Little "I" stays in existence by you as a personality remaining open. And when you are so called concentrating or when you have a serious face, I think the little "I" doesn't ~~wake~~ like it, and it goes away. In the midst of life, whenever it happens to come or that you happen to think and say wake up, at that time wake up, but continue and have something in you that becomes objective to that what you are doing. Don't stop the doing, continue -- if you are as I say - don't change it although the tendency will be immediately to change it. You will change the tempo, ^{you will change} the way you are perhaps talking, the way you are standing. Whatever it is immediately something seems to be necessary because you want to be aware. Awareness has nothing to do with what you are doing or how you are doing it. It only has to do with the fact that you exist. And the third thing is that what you do in the evening. You prepare by relaxing as far as you are able to do this and as far as tiredness will allow you. It is a difficult thing when you are tired. Because when this kind of an attempt to prepare for your sleep, physical sleep, you might actually prematurely fall asleep. So you try it when you are not too tired. You sit quiet and you review the day without being able to pin-point it or get stuck on any kind of an event. You simply - we call it unrolling a film. When it is not that easy because the film is continuous and should never be stopped

even if there are big black spots in it. But whatever the result is of this kind of an attempt, I come to myself and before I fall asleep I realize that during the day there have been moments when the "little I" existed. And now you must know that little "I" exists all the time. But that you do not know it and for that reason you do not-- are not able to use it. So for you, it does not exist. Now this question of that what is "I" existing has to do with the general acceptance ^{that} ~~xx~~ that out of which the "I" is created is life and that life continues and that even if you fall physically asleep, that part of that life which is assigned to you from which becomes your little "I", remains. That is, if it continues to be around, it will continue in such a way since the "I" does not sleep the way we sleep physically. It'll remain awake and will be available early morning as soon as the thought occurs to you that you should wake up double. And you can try this because the little "I" if you might say "Fall asleep with it and know that it is around/" will be there when you wake up and then perhaps wakes you up to remind you that "I" exists. Alright?

Q I've had a series of experiences which I sometimes think I can place from what you have said, but I don't think I can at all. It began about a month ago when you were away, during music I was listening, making efforts to wake up, trying to remember myself and all of a sudden something in the back of my head sort of popped up like little antennas sticking out about an inch or two.

Mr. N: Maybe an inch and a half?

Q: Yes, I could touch it and it went away.

Mr.N: Oh! Really, you could touch it? Now, let's keep our feet on the ground. You can imagine it was there but then ~~when~~ ^{if} you touch it, it was just your imagination. So you don't have even have to reach your hand. IT'll go away. Alright. Good! You see, I want to prevent you from hallucinating. It is a tendency that people have particularly when they are affected in sme way, that certain things happen

to them which are a little bit illusory. It may be or it may not but I don't know so I assume that it is because it is much more _____, permanent. You know, it is something like a certain amount of self respect or a wish that I become sensitive and I really have certain things on a _____ or at any event it is quite unusual to me. You must be very careful. Work is not of that kind. Work needs verification of the actual manifestation of a person in which he has no horns as yet and if he does they are very small. It may sometimes feel that in your head that something is taking place and it is possible that something really does take place and that there is a certain ~~extra~~ activity in the brain which of course may be related to a result of an effort or a wish to wake up. Now since I have sufficiently deflated you, try to keep your feet on the ground. And tell me.

Q I found that the very next day by sensing the same thing appeared and ...

Mr N: On your head?

Q Yes. And from more experiences I found I could bring it there and at other times it would come by itself, such, at music again later, that it would just _____ and then just stay there by itself.

Mr.N: Let's understand each other. Are we talking about a physical upheaval? Something actually like a little swelling? That is actually there? Is it still the image? It may be an "as-if" which never becomes a reality. I do believe that that which Gurdjieff talks about the horns that grew on Beelzebub. But that was also a symbol. And that I don't think that that actually takes place with human beings. Now there is the possibility in man when he has a Keshdjanian body which develops and can be for the time being first contained within him, so there is then afterwards when it starts to expand and it is of a quality of a life's density and not bothered by the material form of the body. It starts to extend ~~xxxx~~ outside of the body.

Well then it is of quite different kind of material and it can not be compared with anything that happens to the physical body. Now I only say this as an experience like an aura surrounding a person and sometimes the aura is colored in a different way and that there is quite definitely a possibility of a spiritual development which becomes known to other people when it is usual to those who might perhaps happen to be a bit more sensitive to it. That, without any question, a human aura it is at times to different people dependent on the ~~situation~~ state in which that happen to live, the level of their being. But, for oneself to discover that what is one's aura is extremely difficult. Someone else can have an objective viewpoint towards a person and notice certain facts. And then they become experiences which are then verifiable for a person who is outside. This is possible. But for oneself to be cogniscent of that which takes place of that kind of a nature only when there is an "I" and then one knows. At the same time any kind of an experience which one wants to ascribe as a result of work is worthwhile even if it may not be the truth; I many times have to live in the conditions under which I assume that certain things take place because I've made a special kind of an effort. But the attitude towards it is that I accept whatever happens to be and I say it is a fact or it is an "as-if" fact. And then I am very happyx it has happened and then I forget it. As soon as I start to attach a value to it or that it is a result of something quite tangibly now noticable/only to myself then I think I'm on the wrong road. Let me compare it. If I have done something which I know with my heart is right there is one moment of joy which is alive and then one forgets. One moment of joy is extended to His Endlessness . In the form of great promise that there has been a possibility for myself to have the experience of joy and maybe as a result of work or maybe as a result of an attitude towards someone else or as a result of giving or as a result of loving. Its only in such cases and as I say when it happens I'm grateful and then I say, "Let me go on." Alright. (Yes) Continue that is, whatever it is that you wish for yourself and is expressed in some way as a result of an experience, maybe

of work and whatever it does for you. Keep it; to a certain extent even believe it but always bring it back to the ground on which you stand. It is only useful when it gives you an impetus for further work. It is not useful when it stimulates a thought or a feeling. We can let it go at that. Alright? Yeah?

Q I ... a question about the fourth being obligation ...

Mr N: Wait a moment, we talked about that last time, didn't we?

Q I think you answered part of it at least at the beginning of the meeting.

Mr N: Were you there last time when we talked about it. When did I talk or was it a Tuesday meeting?

X I think it was a Wednesday lunch (No)

Mr N: Oh was it. No. Was it Tuesday? Because it was like the task for April you remember. Yeah, what is the question about it however?

Q Well, I've thought about what it could mean and I thought about it in relation to external _____ and in relation for work attempts and in talking about it before _____ and then it seemed to me I couldn't really understand it and when I thought ...

Mr N: In a few words the fourth obligation has to do with man who is already finished with his life on earth who has already in him a very definite wish to become part of the totality of life existing outside of him. It is for a man who has developed certain things within him which can continue to exist regardless of his physical body and it is also for such a person who has already finished with that what in ordinary terms is Man no. 1, 2 and 3, who is already satisfied that he has paid for the different centers whatever was needed to be paid in order to become free from them. So it is rather a long period off, but it is good to consider it because we think of God also and that is also _____. I think it is quite right to be able to place it after all it is in All and Everything and its meaning is the ultimate aim of all of this; when I wish to wake up for what purpose do I really want to wake up and then to go into what if I'm awake,

and what is the aim of the continuation of my life when I think of it, my life as it is now on earth is sufficient between birth and death, to the consideration of heaven or hereafter or spiritual world or of that what exists now which is not material or whatever it is that I have contact with every once in a while, or that what is within me that is of a different kind of quality. All of that are, you might say, starting points in the direction of trying to understand what is my relation towards His Endlessness, what is really his aim with me as a human being; what should I be in regards to him if I say, "Here I am and I am your servant." "Do what you wish or tell me what to do and I will do it." On that basis maybe you can understand. Alright?

Q I'm still having trouble with the draining.

Mr N: With the draining?

Q I started with the first _____ and I, I manage to push the water about that far down before it

Mr N: It's actual water?

Q I'm sorry?

Mr N: Is it water?

Q Yes, as I feel it anyway and ...

Mr N: Why can't you go further?

Q I don't know ... _____ as far as ...

Mr. N: It has its own weight and you might say the law of gravitation is also acting on that kind of a liquid. And the liquid will actually be drained whenever it is an open channel. So if you cannot do it you keep on thinking and you hold it in your thoughts.

Q Well, the problem that I have with it is not that. That I consider kind of normal, I had a little trouble.

Mr. N: Oh yes, I think that is very well.

Q But a few times I tried it, two times and in this past Monday, Monday evening I tried it again, I, I feel as though, I can feel myself full of water but when it comes time to try to push the level down I feel that it all rushes right out and I'm left with nothing ...

Mr N: Nothing left.

Q I don't understand it.

Mr N: Then you think it is rushing away always.

Q Its just the feeling I get, the physical feeling almost that I get that everything is draining out very rapidly and I cant do it slowly.

Mr N: Huh. If it drains rapidly or if you do it slowly, the result would be that you are empty. I wouldn't worry about how fast it goes. Maybe it is so completely relaxed that there is a hole in the bottom. I think its quite right provided that what you reach as a state is a state of that kind of emptiness. You see the purpose of draining, its a reduced activity of any one of the three centers to practically nothing. And if there is now water as you say impeding the functions of your mind or the mind may be so liquid in itself that it keeps on circulating around when the water disappears, the mind should not have any thoughts to speak of. So you can judge by yourself if the result of this quick discharge is the same as what it would be if it was simply very slowly draining out. I'm sure that when you discover that it is, has left you, it may for a moment give you an idea of a sensation of that streaming out that you're empty, but that you are far from being empty. I think that your thoughts will continue and that your feeling about this even is a little upsetting because you don't understand why it would ~~xxx~~ drain out so fast. And that also if you become much more aware in a very simple way about your body, that as a result of this fast draining, ~~xxxxxxx~~ ^{your body} is still tense. Start again. Help the liquid to disappear by relaxing physically your face as ^{if} it droops, as if the eyelids fall over your eyes, as if your lips are not held up, but droop down, your cheek, your chin, your ear, all these kind of sensations that one could have in this kind of a draining exercise. You will see that it is very difficult to relax your face and sometimes it will remain screwed up, and also your head, your forehead will still have wrinkles. Smooth it all out and keep on smoothing it out.

Don't let it and don't get stuck because that what is a liquid becomes apparent in the expression on the outside of your head. It is not that you know that the liquid is inside, it is as if there is a level which is definitely you might say noticeable of the outside of your head as it goes down, as if someone is looking at it and sees the level go down by that what takes place on your face. Keep on trying. Two and a half weeks are not very long yet. Many people are very tight not only physically. Emotionally as well as intellectually. They cannot get rid of their thoughts at all because they are so used to it, and they have a feeling that they try to be without any particular thoughts. But it's not that the thoughts, all of them, will stop, because they never will. The mental activity keeps on going at a very slow pace and maybe it's not the direct formulation of that activity into a thought, but there are concepts without any doubt which stay. Because a certain activity and it must take place in your brain because your sense organs are still functioning and there is still blood circulating and there is still tension in the skin across your skull. So this nonsense about stopping thought is quite ridiculous. It never happens. But a reduction of the thought process and that what is mental activity, of course, that is possible. But many people don't want to lose that mental activity because it gives them an assurance that they remain in existence. You have to use that a little bit, almost, I would say, the thought has to occur to you that you don't care. It'll drive out many other thoughts. If I really don't care, that everything is equal _____ and I just happen to be, and that even at that I'm not interested in that what I am but I just happen to exist, that kind of a thought, will still a great many of mental activity and you will see you can drain. You will learn.

Q Mr. Nyland, the stirring in my heart and . . .

Mr. N I don't hear what _____.

Q The stirring in my heart that started when _____ at the meeting . . .

Mr N: The strain in your heart?

Q No, stirring.

Mr N Sir?

Q Stirring.

Mr N Stirring?

Q Yeah.

Mr N Of your heart?

Q In my heart ...

Mr. N Ya, ya. It disappeared.

Q It disappeared, but it started again.

Mr. N Maybe it will disappear again.

Q I want to ...

Mr N I don't hear you.

Q I wanted to _____ when it's there.

Mr N Why?

Q I ...

Mr N Do you like it?

Q Yeah.

Mr N Is it interesting . . . an interesting phenomenon?

Q Yeah.

Mr N You certainly will not be impartial.

Q _____

Mr N So it is not of very much use, is it.

Q It seems to be but I don't know what ...

Mr N No I would say it isn't. I think it's quite useless. When it happens, it happens. It's not dangerous, it doesn't really matter. It's the result of a little shifting, the configuration that's in one's body and that ~~may~~ be because one works, that one does something a

little unusual. But as far as the value is concerned, it really doesn't matter at all.

Q How do I get ...

Mr N Oh I don't know. Of course its unusual, becomes interesting and of course when you start to connect it with work, that how marvelous _____ a pain in my heart.

Q _____.

Mr N Or whatever it is that is present to my eyes. I think everyone loves to interpret as a result of work all kinds of little additional phenomena that take place and particularly when they are just on the verge of maybe hurting a little. You know it becomes much more interesting when you put iodine on your finger instead of hydrogen peroxide cause iodine you see and it bites a little more so you think it is much more disinfectant and hydrogen peroxide is just like water with a couple of bubbles in it. Whenever one can interpret it in such a way that they become unusual you have for that an affirmation for yourself that perhaps it may be a result of work. And to that extent its right provided you continue to work. But if you start to stare yourself blind at that lovely phenomenon that has taken place and consider yourself as a result already a child of God, I think it is quite wrong. Just ordinary things, ordinary life, a little change but be aware of that and add to it, whatever you now know that you have never seen before. Because are many things that are in a habitual way carried out without any thought and many times without any feeling and yet such things as an activity or as a manifestation is now becoming known in some way or another. You learn about yourself. You really ~~accumulate~~ many facts which are already existing and now they are brought to your attention. It is much more important to accumulate in that way many data when your little finger happens to contract. It is not any use as long as I am partial to it.

Q: Thats right. I tried _____ I uh, I kept doing my work, trying to work _____

Mr N: Keep on ... Start...start...

Q: I couldn't get away from it and ;...

Mr N: As soon as you wish to work start some physical activity.

Q: It didn't go away.

Mr.N: Oh yes it will go away. You try to concentrate on the physical activity and you try to wake up to that. You give your mind something else to do. You might say I create "little I" in the mind which then becomes the observer of the physical activity and my intention is that I do it for my _____ so that something starts to be formed in me which is of a different quality and in the process of that quality that was the pain or the nearness or the proximity of something near my eye I'm sure it will disappear. Do it well enough, do it really with the intention. It will go. Let's hope it comes back. Then you can make it go, go away. _____. In the meantime, don't suffer.

Q: I...

Mr N: Good.

Q: _____

Mr N: Ya. Maybe you could put a little sign up, "I have an exterior." It is very _____.

Ya.

Q: Mr. Nyland, would you speak about the nature of essence, the way it develops and the possibility ...

Mr. N: Essence is something that we say is different from the surface. And essence is also something that is different from essential. Now if I take the range between 100% surface and that what is at the center of myself, as 100% essential essence, there are many gradations on that particular line expressed perhaps in percentages on the radius of the sphere if I am that sphere. If I call the circumference of a circle my outer world, going towards the center of the circle would be in the direction of more essential qualities until I reach the center and that I say is essentially essence. The characteristics of this is that the closer I come to the center the more real my experience will be. And in ordinary life, I say the deeper it is the more essential it is.

But where the difference is between essence and surface I say its a little deeper than the surface or I say its a little more essential but I really do not know when that particular change takes place because its a _____. I've compared it several times to an artichoke or an onion which you peel. There's no doubt there's an outside to the onion and also there is something like a kernel inside, but where is the onion more essential? Is it the first? No. Is it the second? No. The third? You know the little riddle, what makes an herd of sheep? How many sheep make a herd. Only one. Any of us can _____ twenty-five sheep. Twenty-four? Ya. Twenty-three? Ya. Twenty two? Ya. If I start with one, no. Two, no. Three, maybe, no. Four. You see, I come to a place where I say six is not a herd and seven is. This is exactly the same kind of a distinction when I go from surface to essence. Now if you want the characteristics of that what is essential, it loses the characteristics of multiplicity. That which is manifestation, because it is on the surface is extremely varied. The closer I come to the circle, going away from the circle and coming to the center, the more real I am but also the simpler I am and the less there is need for expression. And even if I say the deeper it goes, also the better the quality will be. So that what is more essential becomes more emotional and when I say that what is surface and I wish to make essential quality of it, I have to distil it as it were until finally the impurities of the surface disappear and that what is left is pure gold. Essence is the quintessence of my being. When I go through a process of distilling, five times, I'm quite sure that that what is left is really pure. times there is enough. In chemistry when I have a certain substance in a flask and I want to wash it clean, I throw it out, I put some water in, throw that out, put some water in for the second time, throw that out, put some water in for the third time. By that time I assume that the flask is clean. In exactly the same way with essence. I go deeper from the surface, I can still see the surface, its not deep enough. When I go further I know I'm in shall we say

more serious area; I'm in more essential surrounding; I'm not as much affected by the outside world. I live in my inner life more. Perhaps I have withdrawn from the outside world. Still I remember it. It still isn't within. I have to go further until the experiences which I now receive from the surrounding match the experiences which I have still latent within me. It's ~~now xxxxxxxxxxxxxxxxx~~ still not right because it is fifty-fifty. But its already quite essential. I still go further. Gradually that what I remember, that what is latent disappears because my memory is not functioning and on top of it all _____ I have _____experiences which belong to that world which is then outside of me which is more essential. Theoretically, I will reach only essential efforts and all the influences from the outside and my inner world have stopped and I come to a point of no moving, a point where I wish if I have to, to return from, but then I cannot go further. To say theoretically it is a point in which I lose all dimensions of time and space. The less interest I have in the outside world the more there is a chance that in my inner life, certain things become more important and the devotion towards that will upset any kind of an influence from the outside. But where it is, I do not know. I do know that in the length of a day at certain times I only have every once in a while an essential experience and the rest is devoted to superficiality. I also know that there are different days that it sometimes _____seriously in which it seems that I am all the time essential _____ I withdraw. I look within myself, _____excluding _____within myself. I do not wish to be disturbed. All these kind of conditions will take place either in the length of time that I have to live or in the space that I cannot fall to the depth of my experience. You see what I mean. It is a slow evolutionary process which at times will take the form of a jump as if it goes from one to the other and if it is permanent I can consider it a mutation between that which is my superficial life and that what is essence. Mutations don't happen so often either, not even in biology and most of the time its just a continuation of the species in accordance with the law of gravity _____. But mutation is a very interesting concept because it changes the

species into another one. That's why almost I would say there's not any rhyme or reason and without any reason to return to the original _____ . If I live in my essence I can become so acquainted with it that I will withdraw from the rest of the world. And several times I will do it and I live in an ivory tower. Also when I wish to close myself to the influence from others and that I am not _____ because I have other things to do. I am extreme case if I become a mystic and absolutely closed to the rest of the world because there's only one aim, unity with God. Whatever it is that I wish to do when it becomes more and more essential is that more and more of the three centers of myself become united. That makes it more essential and that the ultimate of such essence is a unity of all three centers into one as fusion and that becomes essential. The road from the surface to that what is center within is the search for one's magnetic center in which life exists without having the benefit of my form and without being affected by that what is the form of my life now, but which can exist by itself and will remain in existence as long as there is no possibility of expanding. As long as my life and its essential superficial qualities prevents that what is essentially myself to come out, as long as that remains a sustained presence, but when there is a possibility of something outside of the surface, even outside of myself in the form of another kind of life created by me and I call it "Little I" then this "little I", knowing the existence of my magnetic center will try to go through the surface, to pass the circumference, to go to the essential part, to go all the way down to that what is really myself in order to _____ that what is magnetic center. It wants to become entirely essential if he should become non-essential in the sense that he is essential essence, if he should be satisfied with reducing his dynamic to that what is static and just being . All of these are problems that one really cannot solve until one has the experience of what is meant by each level which they represent. Now keep on thinking about it.

Q: In practising, or in attempting to practise the "as if" exercise in which I put myself in the position as if I were conscious ...

Mr. N: No, I've never said that. Sometimes one says I behave as if I were a conscious being. Being has to do with activity. It's not as if you're conscious because that doesn't mean anything at all. We use "as if" as if "I" exists. But that's only the beginning because after some time if there's as if condition the I definitely starts to exist and it becomes real. So don't misunderstand the "As ifX conscious" because it is not that. Alright. Describe what you want to describe.

Q: Um. I'm not sure I understand what you were saying.

Mr N: I(m sure you don't understand "as if."

Q: Do you want me to continue.

Mr. N: You can. If I catch you on something I'll _____ and tell you again.

Q: Well in putting myself in the position as if I have an "I" ^{insofar as} ~~as~~ I conceive of ~~an~~ a "I" and I conceive of it as having, um, qualities -- I suppose this isn't objective -- but I conceive of it ~~as~~ having a quality of sincerety and um ...

Mr N: _____

Q: Yeah.

Mr. N: Why should it be sincere? The "I" in our concept only exists when one begins to try to work. You wish to create something that is of a certain quality, and there are only two aspects of that from the very beginning. One is that this "I" is capable of recording. So for that it has to have a mental quality or an activity which simply records facts about oneself which are simply recorded in the way they are with the accepting of that what one is without any other kind of a center, any kind of either feeling or thought process interfering. This is one side of of the little "I". And I wish to create it. The other side

which is also there but is very latent is that this "little I" knows something about how it was created and that it has a function regarding the creator, which is me, because I create it. This produces in the "little I" an attitude which I call benevolence, that is, it will always look kindly for its own life as it were in whatever form this "I" is now going to take, ~~that~~ it has been brought into an existence for a definite purpose and whenever the purpose is clear to any kind of an entity, there is a realization that when they want to act on the realization of that what is their purpose, that is, when they want to utilize that what is the purpose for them as an aim, they feel grateful to whatever conditions have produced them. So the benevolence of the "I" has a relationship towards that what I am as if. As if the "I" does not forget. Now when it grows up, when it actually develops, when in its own process of growth, the "I" actually develops and has for its own a center in which this recording takes place in accordance with what we say should be objective. At the same time in the "I" something develops which makes an "I" remind -- it is ~~am~~ reminder to the "I" that the task is not only recording the existence of myself but that something else should take place in order to let the creator of the "Little I" benefit by that what he has created. It becomes very much like a son who grows up, who takes care of his father when the father gets old. So the attitude of benevolence on the part of "little I" then is expressed in the wish of the "little I" to go back to earth in order to help my earth, which is my body, to become conscious, conscientious and having a wish. So therefore the task of "I" when ~~it~~ sufficiently/^{full-}grown, when it is mature, when it has an ability to stand on its own feet in the midst of subjectivity and not to lose itself really either, that then it can have a definite effect and beneficent effect on me as an unconscious person. This process, we call it participation is a returning of that what ~~is~~ the full-grown "I" to that what is the earth which has created it, in order to make out of the earth a planet. You understand now the relationship. Now in that attempt you can say the full-grown "I" has to be sincere and wanting to do that and of course to do it well; but the assumption is that the I even when it is

full-grown is really fully conscious, full conscientious and has a will and of course, sincerity belongs there already as a condition which cannot be avoided because it was created in the context of objectivity. Sincerity only exists on earth because we are all so insincere, because there is a conflict between loving the other, because we are subject to two kinds of loves which are opposites. But the condition of objectivity does not exist like that. It has other laws and it has laws which at a certain time can be explained as a sincerity but the sincerity there for the "I" is really the wish to fulfill its duty. And this duty means to set something else free as life. So that then that what is set free can unite with the totality of all life. Its an entirely different thing. You understand a little bit now? Its not so easy. Shall we stop? Then I always look at the tape and then I say we have to.

X: That's right.

Mr. N: It's true isn't it. So until two weeks from today for Wednesday evening, and please remember what I said about your obligation . You'll not just let it go in one ear and out the other. Make it stick somewhere behind your nose. So maybe if you really take a deep breath you can smell it and maybe then you are reminded.
Goodnight, everyone.

trans: Lucia Nevai